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# ACCOUNT

Of the last Words of

## CHRISTIAN KER

Who died at Edinburgh, on the 4th of February 1702, in the 14th Year of her Age.

Shewing how much she was ravished with the Assurance with her Interest in Christ, and the hope of Heaven.

There is added a Conclusion, containing the Use and Improvement of what is related.

By Mr. ARCHIBALD DEAN,  
Minister of the Gospel at Bowden.

Matth. xix. 14. Suffer little Childeen to come unto me, for of such is the Kingdom of Heaven.

—xxi. 16. Out of the Mouth of Babes and Sucklings thou hast perfected Praise.

sa. lxx. 20. The Child shall die an hundred Years old.

EDINBURGH, Printed and sold by Archibald Martin  
Opposite the Foot of Forrester's Wynd, 1719.

(Price One Penny)



# R E A D E R

Christian Reader,

**T**HE Parents of this child, who have interest in my parish, had remarked in writ these ensuing speeches, immediately after hearing them, for their own comfort, and the private use of their surviving children, being far from any design of publishing them to the world. But when they were revised, it was found they did evidence so much of the spirit of grace and adoption in the child, that it would be a fault to suppress them, and not to send them abroad for the publick benefit, to the conviction and edification of others; for which the parents of this child, were from time to time solicited to allow the same to be printed. Such discoveries of Christ, and communications of grace vouchsafed to a child, are rare and admirable, and therefore should not be let pass without notice. Albeit the body of this child was broke, and made like a skeleton through long trouble; yet her words were wise, and regular, and express'd with great vehemency and ardour, for the deep impressions of Christ, and the recompence of reward, that were on her

spirit. I hope none will question the following relation, when they consider that some of the ministers of Edinburgh, whose names are mentioned, were ear-witnesses to several passages contained therein. How precious and desirable a thing is divine grace at death? Guilt breeds confounding horror and anguish, grace outlasts the things of time; these are sick of consumption; but grace is incorruptible and everlasting: It is the effect of electing mercy, and the seed of glory. Christ is the fountain of communications or the spring head of grace; he is full of wisdom, beauty, sweetness, love, and a screen betwixt believers and eternal wrath. And therefore a part in Christ is worth a million of worlds. If this little book may conduce to the good of souls, I have my design and desire; which that the God of all mercy, and the father of glory would accomplish effectually, is the prayer of him, who is,

Bowden June,  
17th, 1702.

Your Servant in the Gospel and Kingdom of  
Jesus Christ.

ARCH. DEANS.

## An Account of some of the last Words of CHRISTIAN KER.

**T**HIS child was under a disease of body from the sixth Year of her age, which gradually consumed the moisture and strength of it, till at the sovereign pleasure of God, it put a period to her life in this present world. She was of a wise and acute natural judgment, which on occasions she gave evidence of, by her witty and pertinent sayings. But most memorable in her piety towards God; which, tho' at sometimes it suffered decays and abatement, thro' the prevalency of the old man of prevailing corruption, yet at other times when the spirit of life returned again, appeared in her, after as remarkable and signal a manner, as a person of that age was capable of. A great mean of her blessed temper, in subordination to the eternal purpose of free grace, we may warrantably judge was her education, by religious example and counsel, whereby she was made more and more to see the vanity of the world, and abandon the love of it.

About fourteen months before her death, she was under great fear and dread of the wrath of God, and continued five or six weeks in that case. Then on a certain night about eleven of the clock, she called on a person, whose name I forbear to mention, that was beside her in the room, and asked who was in the room? That person answered, there is none but I. If none else be there, said she again, I must tell you this has been a strange day to me. Why so? said the other: She answered, It has been a day of many doubts and fears, but I tell you good news, the Lord hath delivered me out of them all, and I know he will make me happy. At which words, the person beside her was much surprised, knowing that she had been under trouble of mind for some time bypast. O! said the person. How have you come to that comfortable outgate? Tell what way have you done it, You ought to be wary, for oftentimes satan strives to make persons sit down on a false hope, when there is no true ground of peace: Are you



you comforted because God is merciful, and you trust in that? Or do you believe that Christ died, and trust in that? Or is there any promise in the scripture, that you are made to lay hold on? Upon all which she interrupted the person that spoke and cried, it is he that said, That whosoever cometh to him, he will in no wise cast out. And I am sure I have done that and I will trust in him. After which time she was never known to be under terror.

Two of her near relations being present with her on Tuesday the 27th of January, 1702, she cry'd out to one of them, Oh if it were not the hope of heaven, I could not bear this my trouble. The person to whom she spake answered, yea my dear, heaven will make amends for all. To which she reply'd, yea, there are no sores there. It may be at death there will be some pain, but that will soon be over. There are two places of scripture very comfortable to me; the one is, 'Suffer little children to come unto me. for of such is the kingdom of heaven: The other is, 'In the volume of thy book it is written of me, I delight to do thy will, O my God.' After which words, she presently cried out, O to think how willing Christ was to die for sinners!

On Saturday thereafter, being the 31st of the said month, she was seized by sickness, and perceived that the instant of her departure was drawing near. From that day forward, the Lord in a further measure manifested to herself, and gave to others, that she was passed from death unto life, or a vessel of mercy designed for glory. How much was she enamour'd with Jesus Christ! Did not a thousand, and ten thousand worlds seem to her as nothing in comparison of him! Was not her heart lifted with the contemplation of Paradise, where she would get a crown on her head and a song in her mouth! How affectionate was she in commending Christ to others, for the sensible experience she had of him herself! Upon the day above mentioned, at night, seeing her mother looking to her, she cried out, O mother! O mother! I am going to get Christ, I now hope in him, he will not leave me: O rejoice and be glad with me; I have given myself to him, he will not forsake me; I am going to get a glorious crown, a crown

crown of many pardons. Her father coming to her, she intreated him also to rejoice, and said, You would rejoice if I were healed of my bodily trouble, and would certainly have loved that person that would heal me; but should we not love Christ more, that will heal my soul, and take me to himself, and make me ever happy. I do not desire to live in the world. Father, if you could give me the whole universe, I would rather die, Christ hath died for me, Christ is better to me than all the world; I trust to the merits of Christ; upon the cross he bowed his head and gave up the ghost; having said, It is finished. At the repetition of which words she seemed to exult and triumph.

Mr. George Andrew, one of the ministers of Edinburgh, having come to visit her on the Lord's day the first of February, and asking at her, how she was? She answered, I am not well, but I will be well. Being interrogate, if she was content to die? She said, Yes. Where is your hope then? said he: She replied, In the merits of Christ, he has died for me. When he enquired, What hast thou done that makes thee believe that Christ died for thee? I know, said she, I deserve damnation instead of salvation but he's a good just God, I have given myself away to him, and he hath said, whosoever comes to him, he will in no wise cast out. The same day at night holding her brother Robert by the hand, she spoke to him on this ways: My dear Roby, seek the Lord, love Christ, give yourself away to him, and he will keep you: Altho' you should have many enemies against you, the Lord will preserve you, and even as sure as your hand is in mine, you'll find him if you seek him. I am going to get a crown of glory to my head, and a song of praise in my mouth. To her sister Margaret, also she said, My dear sister Meg, seek the Lord, give yourself away to him, and he will be found of you. Give yourself away once, twice, or thrice unto him, and as sure as you see your mother's hand in mine (she then had her mother by the hand) you will get him. 'Tis true, if you try this way, satan will be your enemy, as he hath been mine

for some time ; when I had words in my mouth to pray, the thought has been taken out of my heart. Then looking to her mother, she said, Ay mother, and when the thought has been brought back to me again, I have blessed God for it : But that is nothing, (said she to her sister again) seek God, he will defeat satan. Dear Meg see you pray your self, and see you cause Ketty (or Katharine another sister) to pray, for she is young and I need not speak to her. Oh Johnny, Johnny, (this was the youngest child in the family) what shall I say of Johnny? I even leave him upon God. Read much the book (that is the holy scriptures) my long trouble hath made me not get so much read as I would, but I bless God I have found much good of the book.

On Monday 2d of February, at night, her mother, and a gentlewoman of the city, and two domestick women servants sitting by her, she took her mother by the hand, and said, Dear mother, do not grieve for me, but rejoice with me in my joy ; although I have great trouble in my body, yet it is not so great as you think, it is from the Lord, and I bear it, he will support me, his everlasting arms will bear me up. You perhaps mother, see a tear come sometimes in my eye ; but do not think that it is either fear or pain, for it is not so, it is rather joy, dear mother, remember I was but lent to you ; I know when you borrow any thing, you are as willing to give it back again, as you were to borrow it, and will you be unwilling to give me back to God, who lent me to you? If the Lord should take all the rest of your children from you, would you grudge, if he makes a good account of them, as he is now doing of me? Do not grieve or weep then, as for me, I will not weep one tear ; for I can part with father and mother, and all the world for Christ. After this, she earnestly desired of her mother, that she would not look much upon her when she was dying, lest she should be troubled thereat ; the Lord, said she, will be with me, his rod and staff will comfort me, And hearing her mother say to some that were beside her  
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in the room; Oh such a child and comerade she hath been! she reply'd Oh mother, God will make up the want of me to you, take him for your comerad. Oftentimes I have spoken of worldly things to divert you, but God will converse with you, of things concerning your soul; I hope to meet with you in heaven; for I hope he is your God and my father's God, and I hope he will be my brethren and sisters their God; be not concern'd for parting a little now, for I hope we shall all meet again. Oh! what a glorious meeting will it be, when we shall all meet in heaven. When she had spoken these words, her mother said to her. My dear child you have spoken much, and have exhausted much of your spirits by speaking; remember your body is very weak, ly still a while and rest. To which she answered, It does me no hurt, it is not my weak body that is speakign, it is the spirit of God that supports my weak spirit to speak. She cried out often-times under ravishment of joy and love, I see him coming leaping over the mountains, and skipping over the hills of my sins; he is breaking down the partition walls I have raised.

Mr. John Law, another of the ministers of the city, came to her on Tuesday the third of the said month, and asking her how she was? she answered, I hope I am going to Christ, he will not leave me, I trust in him, he is on his coming now. Being enquired at, if she was willing to die? Yes said she I am willing, that in life or death, the Lord do with me what he pleases, if he makes me his, which I hope he will do, for he is a good God, he will bear me up. I hope Christ is pleading for me with his father; he will be with me when I go through the dark valley and shadow of death, and his rod and staff will comfort me, and I will get a glorious crown, a crown of many pardons. You must have many sins, said the minister, seeing you have so many pardons. Yes said she again, I have had many sins, many black scores of them, but there's a pardon at every score, and I will hope in him, he will not leave me. When she was asked, if she used to pray? she reply'd, Yes I used to pray



pray, and I bless God, I have had many sweet returns of prayer. That is strange, said Mr. Law to hear thee speak of returns of prayer. What call you returns of prayer? She answered, That which I prayed unto God for to me, is now returned all unto me. Being asked afterwards, by one with whom she had often used much freedom, if she would tell particularly what some of these returns of prayer were that she had got? She said, I know that I sought of God that he would give me the saving knowledge of him, and I hope that he hath done it; I know also it was sought of God for me, that whatsoever he did with me, he would work a saving change upon me, and that if it was his will, he would grant I might be made to declare that he had done great things for my soul. And hath he not done it? Hath he not done it?

In the afternoon of the same day, Mr. James Webster, another minister of the city, coming to visit her, asked her how she was, and what she was doing? She answered I am going to Christ; I will meet him, I'll get a crown of glory upon my head, and a song of praise in my mouth: this is but a troublesome world; and for my part, I have had little or nothing but troubles in it. He asked at her, what she thought of sin? She replied I know sin is an ill thing, and I deserve damnation, but he is a good God, and I will trust in him. Being interrogate if there were any particular sin that grieved her: She answered, Yes, I have neglected prayer when I might have performed it. What more particular sins do you think on, said he? That, said she, is the particular sin. Did you never play, said he on the Sabbath day? Yes said she, and I have been very grieved for that sin. Well said he, are you content to die? Yes, said she. Then tell me ingenuously, said he, and over and over he pressed her to be ingenuous with him, if you could have life for a wish, whether would you chuse to live or die? I would chuse to die, said she, what is the world? Christ is better than a thousand worlds. I must tell you, that willingly or knowingly I never made a lie. What think you of that, said he again, folk may have many sins, and yet not be guilty



guilty of lying. Had you ever any terror of God? Yes, replied she: What made that? said he. I have wanted God then, said she, but I have got him now. Thereafter she lay quiet more than an hour, as if she had been fast asleep; and then in a transport of wonder and delight, She cried out, O I think I see heaven! I think I see heaven! that is glorious news indeed, said a person that was beside her at the time. Oh! said she again, if I could tell you what it is like, if I could tell you what it is like! Saw you ever burning gold, said she till a nother person that was also in the room? The walls and the streets of the city are like burning gold, and I think I see the saints arrayed in white there. Having spoke these words, she was interrupted by a person's entering the room whom she did not well know.

After eight o'clock at night, seeing her brother Robert in the chamber, she said, Roby, kiss me, and then added, This may be the last kiss you will ever get from me; I ever loved Roby well; love you Christ; I cannot speak much to you now, mind what I said to you before; seek the Lord, they that seek him early shall find him: Seek and ye shall find, knock and it shall be opened unto you; for I have sought, and I have found, I knocked and it was opened unto me. Then turning and looking to her father, who was at her other hand, she cried, Oh! shall not I love Christ? Shall I not love him who hath taken away my hard heart, and given me a heart of flesh to tremble at his word? To her mother also she said, O mother, I will get Christ, I will get him, I will get him. Her mother answered, you will not miss your brother then. No said she, I will not miss you, far less him. She desired, that all should joy with her. Being desired of her mother to go to bed, and a servant being desired to lift her softly, Yes, lift me, said she, within a little Christ will come and lift my soul to glory.

She spake likewise to Messrs. John Hamilton and William Crichton, ministers also in Edinburgh; but the relation of her discourse to them being omitted, no particular

ticular account can be given of it: Had there been a design at first of publishing her speeches to the world, a greater collection might have been made, but her parents having no thought of committing them to print, a great part of them were pretermitted. Somewhat of Mr. Hamilton's speech to her was, that he used to go to persons on sick-beds, and on their death-beds, to speak to them for their edification, but child, said he, I think God hath called me hither to be edified by thee. O that an athiest were now here; may not this confute those who deny God, and the power of God; here is a sermon indeed. I know not said Mr. Crichton, what I can do here, but pray with the child, and thank God on her behalf; for out of the mouth of babes and sucklings he will perfit his praise.

On wednesday being the fourth of the month foresaid, about ten of the clock in the forenoon, this bird of paradise finished her course. She was not afraid of the king of terrors; her Redeemer being stung on the cross, took away from her the sting of death, and changed the king of terrors unto the king of desires. Upon the wings of joy and delight did she march unto the kingdom of God where now she beholds the orient beams of the Sun of righteousness, and drinks of the wine of the heavenly Canaan, and feeds on the eternal fruits of the tree of life, and hears the musick of the angels, and rests on the bed of glory, which is perfumed with love. If the joy of faith was so sweet, how ravishing must the joy of fruition be, if she exalted and adored Christ so much at a distance, what wonder and delight is she now transported with in the chamber of presence! we are yet in the sea of trouble; but she has got into the harbour, where she will sin and suffer no more, but exalt the praises of free grace, as long as immortality endures.

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## CONCLUSION,

### Containing the Improvement of the preceeding Relation.

**W**HAT is above related serves, in the first place, for information; and in the second place, for consolation.

1. It informs us of the excellency of Christ. Since the saints, or all such as have opened eyes, do in life and death, so much admire him, love him, flee to him, depend on him, long for him, rejoice in him, magnify and adore him, do and endure for him: It follows that he must be the fountain of blessedness, a wonder of delights, and a constellation of glories. Who can set a value upon Christ? He is better than the soul, than the angels, than heaven. He delights the father with his loveliness, enriches the elect with his words, and enlightens heaven with his brightness. In scripture he is called, 'The Elect in whom the Father's soul, delighteth, the image of the invisible God, the invisible God, the messenger of the covenant, the first and the last, the prince of the kings of the earth, the mediator betwixt God and man, our passover sacrificed for us, the Lord our righteousness, the Lamb of God that taketh away the sins of the world, the hope of glory, the truth and the life.' He's the way; as a priest, he has made a way; as a prophet, he shews us the way; as a king, he enables us to walk in that way, at the end of which is heaven and glory.

2. The preceeding relation informs us, how mighty and powerful the spirit of the Lord is; he perfects strength in weakness; by him the heart is enlarged, and the mouth opened; the heart is enlarged with joy and love, and the mouth is opened into gracious speeches, and high praises. A very child is made to speak wisely, boldly, sweetly, fruitfully, unweariedly, and triumphantly, through his operation and virtue. A person is not straitned that has the fellowship of the spirit; he hath both raised affections

ons and affluent language. ' Cor. iii. 17. Where the spirit of the Lord is, here is liberty. Job xxxii. 18. I am full of matter, and the spirit within me constraineth me. Acts ii. 4. They were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gavethem utterance.'

3. The foregoing relation informs us that religion and godliness is no vain and fanciful thing; but a thing most real, substantial and useful: It has truth for the ground of it, joy for the companion of it, and heaven for the reward of it. If God be true, then godliness is true. At death, the wilful neglect of godliness confounds a man, and makes him ready to tear himself with his own hands; but the conscionable practice thereof begets holy triumph in God, and how sweet is that! The unspeakable gain of godliness should entice us to begin and prosecute the study thereof with all speed and diligence. ' Isaiah xxxii. 17. The work of righteousness is quietness, and assurance for ever. Prov. xiv. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. ' Psal. xxxviii. 37. Mark the perfect man, and behold the upright, for the end of that man is peace. And Psal. xcvii. 1. Light is sown for the righteous, and gladness for the upright in heart. Prov. xi. 18. To him that soweth righteousness shall be a reward. 1 Tim. iv. 8. Godliness is profitable to all things, having the promise of the life that is, and that which is to come.'

In the 2d place, which is above related serves for confutation. It may confute atheistical persons, who fly insolently in the face of God, and offer a direct blow to the Almighty, denying his being, providences and eternal recompences: foolish persons, did God give you souls to deny him? Do not the rising and setting of the sun, the blowing and turning of the winds, the gathering, balancing, and dropping of the clouds, and running of the waters into one place, the growing of the herbs and trees, the singing and the nestling of the birds, the ebbing and flowing of the sea, the hanging of the earth in the air, the admirable virtue of loadstone in attraction of iron, the



the successive production of living creatures, the adjusting of deaths unto births, so as the one neither hinders the multiplication of mankind, nor the other overstocks the world; do not these, I say and innumerable other instances claim the natural being and wise providence of God? What a stupendous frame and mechanism is the body of man! doth not the curiousness, variety, dependance, and usefulness of the parts thereof, shew forth the admirable art and contrivance? Was there ever a house but it had a builder, or a watch but it had a maker, or a picture but it had a limner? Even so, can we suppose, without doing violence to common sense, that so many regular and useful productions as are in the system of the world could be formed and managed without the hand of an almighty and intelligent agent? Wherefore we must conclude that nothing is more evident, than the being and providence of a God? since there are as many demonstrations thereof as there are creatures in the universe, and as there are parts in every creature. 'Rom. i. 22. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead. Psalm. cxxxix. 14. 'I will praise thee for I am fearfully and wonderfully made, marvellous are thy works!

The existence of God being abundantly demonstrable from the general composition of the world, and from the nature, virtues tendencies, and uses of particular beings it follows necessarily, that there is a state of eternal recompense after this life; because justice, as seen in rewarding of the virtuous and punishing the vicious, is of the essence of God, even as light is of the nature of the sun, without which we have not a compleat and right idea or conception of him as the fountain of all perfections, Gen. xvi. 35. Shall not the judge of all the earth do right? Rom. x. 18. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. 2 Thes. i. 6, 7. It is a righteous thing with God to recompense tribulation to them who trouble you, and to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven. The denial



denial of an after state of rewards and punishments is against the general traditions of the world, or common sentiments of mankind, whether Jews, Turks or Christians, all which, tho' they differ in many things, yet do agree in this, that the good shall be blessed and the bad wretched, in another world. And as it is against the general tradition of the world, so it contradicts the proper experience both of wicked and pious persons on their death-beds, which is of more force than a thousand opposite arguments. What a hellish sting have the ungodly felt in their consciences, when they were on the brink of eternity, and of another world. In the time of health and prosperity, sin has been sweet to them like honey, but affrighting and bitter has it been to them when they came to die. Then they have desired the counsels and prayers of ministers, and confessed to them their folly and negligence: though they have treated them with contempt and scorn at another time. What a worm did Francis Spira feel? He was like a living man in hell; how deep were his convictions! how frightful his looks! how desperate his complaints! how grievous his agonies! was he not fond of making away with himself with his own hands amidst his horror and anguish! I have had a little pleasure here, said Rodger; but now I must away to hell for evermore. Chalaner was a most dreadful monument of justice, he blasphemed the God of heaven, cursing himself and crying out continually, O torture, torture! O torture, torture! as if both soul and body had been already in hell. Besides what sensible experience have the godly at death, of their after recompence? Are not they sometimes put into heaven before, and banqueted with the antepasts of that joy that avishes the blessed to all eternity! the above mentioned child was an apparent instance to this purpose; she had the lapses of the spirit, the incomes of Christ's love, the views and glimpses of the land of promise, which made her glad to leave the world, and be ever with the Lord. Martyrologies give us account that the martyrs went as cheerfully to death for Christ.

Christ, as people do to their games and pastimes. Their feeling of divine consolations, and their assurance of eternal recompence, made them undervalue life and embrace torments. The pangs of their love were stronger than the pangs of death; they were glad they had any thing to lose for Christ. I cannot dispute for Christ, but I can burn for Christ, saith one. Methinks you do straw roses under my feet, said another, when the fire was kindled beneath him. If every hair of my head, said Ardille, were a man, I would burn all for Christ. Ye seek a miracle from us, O ye Papists, said Baugham, here is a miracle, I feel no more pain in those flames than if I were lying on a bed of down. None but Christ, none but Christ, said Lambere, when the flames were flying and preying upon him. On a Saturday was I married, and on a Saturday shall I be married again, said Anne Audibart, when she was led forth to the bayle on Saturday.

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